3: Angulo & Freeland D-5 (1926) 1929
NR13 Northern Paiute NR13

arrow on the right hand side. The "release" is the *primary*, i.e. with the arrow held between thumb and index, but with the thumb uppermost (as with the Pits, while the Pomo and Lake Miwok hold the hand in the reverse way, with the thumb underneath).

For rabbit hunting, besides blunt arrows, they used the throwing-stick (of which I have never heard among the Pit Rivers), and also snares and nets. The Pits, and all the Californians used snares for rabbits. Nets are less common in California. Nets are associated with "communal hunts" or battues, many people spreading in a semi-circle that advances gradually through the sagebrush with many cries and noises, converging towards the line of nets, scaring the rabbits into them in great numbers. This is certainly a typical Shoshonean custom. The Pits also practised it, but to a lesser degree.

Another Paiute weapon which I have not found among the Pit Rivers is the "poggamoggan" type of war-club : a heavy round stone encased in buckskin and hanging from the end of a short handle.

They used elk-hide armor, like the Pit Rivers, but no shield or parfèche in the Plains style.

Agriculture.

They did not practice the planting-cultivating type of agriculture, but like the Californians they were adepts at harvesting wild roots and seeds. They used a digging-stick of mountain-mahogany, *without handle*. The Pits, on the other hand, use a digging-stick with a handle, made of a separate piece of wood fitted across the top of the stick in T-shape.

Foods.

Like most of the Californians, the Paiutes ate everything they could find in their arid habitat, including grasshoppers, crickets, caterpillars, and dogs, but not snakes (in many parts of California the dog was considered poison, but certainly not among either Pits or Paiutes). They also ate fish, especially trout and salmon. The latter they obtained by trading, in the form of dried slabs or ground powder. It is well to remember that many Plains tribes consider fish poison. Rabbits were a much more important article of diet than deer or antelope, for obvious reasons. They of course ate many water fowls, such as ducks, geese, swans, and so on, which visited in countless numbers the lakes of that region [1]. But

1. Since the drying up of the lakes owing to the increasing use of the streams to irrigate the farm lands, the water fowl have almost entirely disappeared.

3: Angulo & Freeland D-5 (1926) 1929
NR13 Northern Paiute NR13

124. wind *iKwa*, *biKwaP*.

131. day *Ta BiyaB*, night *Toqan*, morning *nanime*, afternoon *TaBin* (?); all the time *aTae*, now, here *ya*, then *yaic*, already, past, *mo'ax*. 196 192

132. Continuative-Habituative *-win*, Future *-Tu'a*, *Kwi*, Conditional *Ka-* (?).

141. large, big *PaBa*, tall, long *oTé*, round *PaTsi'Pon·o'a*, square *momu' Tsatya'a*, flat, level *PaTa'Kwen·e'e*, small, little *Ti·Tse* (*-Tse* Diminutive), short *mi·Tse*.

142. north *Kwina'aBa*, south *Pana'Kw*, east *TaBa'Tami* (Cf. sun), wes *mana'BaTema*; up *Tugu'P·a*, down *TiBo*; here *ya'a*, there *o'o*, where? *hane* (from the interrogative *ha*); right *Té'maDain*, left *Di'naKw*.

151. [the numerals are usually given with the suffix *-yu*]: one *cē·mē*, two *waha'*, three *Pahe'*, four *-waTse'Kwe'*, five *ma·ne·Ke'*, six *na·'Pahe'*, seven *na·Ta'KsKw* eight *wa'·KaDo*, nine *cēwa' ·KaDo*, ten *mano'*, from eleven to nineteen: formed by one to nine followed by *-maT siPoK* "added to", twenty *waha'mano'*, twenty-one *waha'ma cēmē -maT siPoK* (i. e. "twice ten and one added"), twenty-two *waha'ma waha'-maT siPoK* ("twice ten and two added"), etc..., thirty *Pahe'mano'*, thirty-one *Pahe'ma cēmē-maT siPoK*, etc..., hundred *KwayT*.

152. and, with, etc. *na*, *ono*, *noqo*; *-c* (suffix; also used to express Conditional); very *ini*; not *q'ae*, question *ha*.

153. only, single, *zi'ma*, *yaic*; all, everyone, *no'oyon*, *no'oqo*.

200. animal (no general word); hide, skin *Pihi*; antler, horn (same word as forehead *aa*); tail *Kwasi'*.

210. buffalo *Kutsu'* (now "cow"); grizly bear *oha·yo'na*, cinnamon bear *co·na'*, black bear *KaKw'*; deer *TēhēTy*, *TēhēTc*; elk *Pa-TihēTc* ("big deer", apparently same lack of a distinct semantema in several other Shoshonean languages); doe *xaPi'aB*, fawn *iwa'*; antelope *Tin·a*; horse (see "dog"): cow (see "buffalo"). 196 192 136

220. puma *Kahui'-Toho* (see "bear" and "lynx"); lynx *Toho'o*.

230. dog *PoKo* (now "horse"), *caTi'i*; wolf *ica'a*, coyote *iza'a* (cf. "wolf", also the appended Text);

240. mountain-sheep *Ko'yP*.

250. rabbit *Tabo'o*, hare *qam·ō*; porcupine *TseGui'Tē*, beaver *Kohi'i*, marten *Pa-TsuGo*, skunk *Pqqi'Tce*, weasel *Pa-BiTse*; groundhog *KiTē*, ground-squirrel *TsePic*, gopher *KooTse*, rat *TēKa'wa*, mouse *PuṇaTs*, mole *ya·'TsiP*.

260. bird (general word) *huTsi·Ba*, feather *TiTam·a*, egg *an·oho'*; quail *TuKTa*, grouse *Paqogo'o*, crow *aTa'*; golden eagle *Kwina'a*, bald-

3: Angulo & Freeland D-5 (1926) 1929
NR13 Northern Paiute NR13

196 headed eagle *Pasia'*, vulture *wiho'*, chicken-hawk *TaBuTsi Ksi'i*,
192 sparrow-hawk *Kini'*; heron *PoiKwasa*, crane *wasa*; duck *KuTa*,
[136] geese *naKiT*; woodpecker (flicker) *aTsa'Ba*.

280. fish (no general word); salmon *aq'a'i*, trout *PaKwe'*.

290. spider *coaT*; grasshopper *oaDoDa'a*, cricket *nizyo*; *mohiP*, horse-fly *PiPiT*, bee *nohTa*, butterfly *Tso'd'nene*; worm *wo'aB*.

196 300. wood *Ku·na*, dead-wood, fire-wood *PasaP*; root *Tina*, trunk *niwia*
192 bark *aPo'a*, branch *ma'na*, leaf *ceaKv*, sap *axoPi*.

137 311. tree (general term) *PohiKya'i*; pine *wogoP*, pine-cone *q'aa*, juniper *wa·P*, fir *q'aTaB'*, spruce *winiP*, poplar *sina·B'*, willow *ci·B*.

312. mountain mahogany *Tupe*.

320. grass (general term) *waha'Bi*, wild buckwheat *aTsu'*, tule: *caiB*, *PiBuP*, *Tovi'Ba*, foxtail *monoPi*, tobacco *Pacmu'*.

330. wild onion *haP·e*, wild turnip *huni'Boe*.

340. nut *oho'*, pine-nuts *TiBa*.

350. berries (of juniper tree) *apu·i*.

360. wild plum *Toyo*

370. seeds *PuhiK^wTya*

196 410. person; people *neim·i*, man *na·na*, woman *mogo'ne*, old man *wa'eTs*,
192 old woman *Piya'waBi*, young man *naTs*, *TuimiTsi*, young woman *Tsia''a*, little boy *naTi'*, little girl *Tci'a'*, baby *oha'a*.

420. paternal grandfather *Kinu''u*, maternal grandfather *Togo'*, paternal
[601] grandmother *huTse'*, maternal grandmother *mu'a'*; father *na*, mother *Pia'*, paternal uncle *hai'i*, maternal uncle *aaTs*, paternal aunt *Pahwa'*, maternal aunt *PiTo'*; elder brother *PaBi''i*, younger brother *Kwana'a*, elder sister *hama'a*, younger sister *Pine'e*; son *Tua'*; daughter *Pati-*, nephew or niece [through a brother] (uncle speaking) *huza'*, id° (aunt speaking) *aDa'Tsi*, id° [through a sister] (uncle speaking) *manaK'*, id° (aunt speaking) *miDo''o*; husband *noTe'K^w*, wife *Kuma'*, father-in-law or mother-in-law *yahi'*, brother and sister-in-law are composite terms made up of nephw + mother, niece + son etc.

430. I *ni*, thou *i*, you and I *Taa*; he, she, it, this, man, etc. *usu*, *isu*, *masu*, *Pisu*; myself, yourself, himself, etc. *-zun*; (essential possession) *i-*; accidental possession *-Ka*; [Refer to the grammatical sketch].

440. shaman *Puha'gam*; chief *PaBe'*.

450. strong *ini*, small *TiT·i*, pretty *TaBia*.

460. Paiute *neim·i*, Pit River Innian *ici'cawi'*, Klamath *PaKwi'Diq'a*, Modoc *ca'i'iDiq'a*, Maidu *TaKone*, Warn Spring Indian *aga'Tse*, white man *TaiBo'o*; Local bands of Paiutes: see Ethnography.

CULTURE ELEMENT DISTRIBUTIONS: XIV
NORTHERN PAIUTE

BY

OMER C. STEWART

INTRODUCTION

121 This study is intended to show the presence or absence of certain elements of culture in representative bands of the Northern Paiute.[1,2] Information from two neighboring peoples, the Achomawi 101 and the Washo, is also included for the purpose 131 of comparison. The Northern Paiute of Owens Valley are not included because of Steward's studies of them.[3] Although some of the groups included here—notably the Hunipui, Walpapi, Wada, Yahuskin, Koa'agai, and Tagö—have been called Snake and Bannock and have had a "Plains type" of culture attributed to them, conclusive evidence is now on record to show that these bands are typically Northern Paiute.[4]

133 The habitat of the Northern Paiute is uniformly desert, being modified somewhat by streams carrying water into the area from the Sierra Nevada, Cascade, Teton, and Blue mountains. Their territory is shaped roughly like an isosceles triangle with its point at Owens Lake, California, and its 275-mile base at Blue Mountains in Oregon, about 600 miles to the north. With the exception of part of the arid plateau in the north, all the area lies within the Basin-Range physiographic province; in fact, the western edge of the Great Basin is approximately coterminous with the Northern Paiute western boundary. Even closer 137 is the coincidence of the western or northern tribal boundary and the edges of the desert sagebrush vegetation zone. The valley flora is dominated by sagebrush, shadscale, and greasewood. The ranges are generally placed in the "Piñon-Juniper Zone,"[5] but the piñon, found sporadically on the Nevada ranges, is absent from Idaho and 136 Oregon. Antelope, deer, and mountain sheep are fairly common throughout the area, although jack rabbit, ground squirrel, and other small game were certainly the chief source of meat. Contrary

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[1]The typewriting and drafting for this manuscript in preparation for publication was done by personnel of Works Progress Administration, Official Project 665-08-3-30, Unit A-15.

[2]Phonetic key.—ö, "mute" e as in French je, le; ü, pronounced much as the u in German kühl or French lune; u, as in German gut; e, as in French été; i, as in French fini; a, as in English far; g, a velar somant g accompanied by a uvular vibration; r, pronounced as French uvular r; ', glottal stop; v, bilabial v, as in Spanish; ą, nasal as in French. Other letters pronounced as in English.

[3]Julian H. Steward, Culture Element Distributions: XII—Nevada Shoshoni. AR 4: 209-359, 1941.

[4]Omer C. Stewart, Northern Paiute Bands. AR 2: 127-149, 1939.

[5]Shantz, 21, and map. [p. 361 (A)]

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	Kl	Kl	To	To	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
266. In weir	+	+	+	–	+	+	+	+	+	+	+	+	+	+
267. In dam	–	–	–	–	–	–	–	+	–	–	–	+	+	+
268. Supported by sticks	+	+	+	+	–	–	+	+	+	+	+	+	+	+
269. Held in hand	–	–	–	+	+	+	–	+	–	–	–	–	–	+
270. Fish driven with willow bundles	–	+	–	+	–	–	+	+	+	+	+	+	+	–
271. Head-catch in shallow water	–	+	+	+	+	+	+	+	+	+	+	+	+	–
272. Harpoon	+	+	+	–	+	+	+	+	–	+	+	–	–	+
273. Spear	–	–	–	–	–	–	–	–	–	–	+	–	–	+
274. 1 prong	–	–	–	–	–	–	–	–	–	–	+	–	–	+
275. 2 prongs	–	–	–	–	–	+	–	–	–	–	+	–	–	+
276. Fish arrow, 1 prong	–	–	–	–	–	–	–	–	–	+	+	+	+	+
276a. Fish arrow, 2 prongs	–	–	–	–	–	–	–	–	–	–	–	–	–	+
277. Night fishing	+	+	+	+	+	–	–	+	–	–	–	–	+	–
278. Torch or fire	–	–	–	–	–	–	–	+	–	–	+	+	+	–
279. Moonlight	+	+	+	–	+	–	+	+	–	+	–	+	+	–
279a. Stream bottom prepared with white rocks	–	+	+	+	+	–	–	–	–	–	–	–	–	–
280. Hook: gorget (straight, bipointed)	+	+	–	+	+	+	+	–	+	+	–	+	–	+
280a. Angle	–	–	+	+	+	–	+	+	+	+	–	–	–	+
281. Of bone	+	+	+	+	+	+	+	+	+	+	–	–	–	–
281a. Of bone and wood	–	–	–	+	–	–	–	–	–	–	–	–	–	–
282. 1 barb at angle	–	–	–	–	–	–	–	+	–	–	–	–	–	–
284. Line attached	+	+	+	+	+	+	+	+	+	+	–	–	–	+
285. Pole	–	–	–	–	–	–	+	–	+	+	–	–	–	+
286. Bait: angleworm	+	–	–	–	–	–	–	–	–	–	–	–	–	–
287. Grasshopper	–	+	+	+	–	–	+	+	+	+	–	–	–	+
288. Salmon egg	–	+	–	–	–	–	–	–	–	–	+	–	–	–
288a. Minnow	–	+	+	+	–	–	–	+	+	+	–	–	–	–
289. Grub	+	+	+	+	+	+	+	+	+	+	–	+	–	–
290. Bait bag, buckskin	+	–	–	–	+	+	–	–	–	–	–	–	–	–
290a. Bait basket	–	–	+	–	+	–	+	+	–	–	–	–	–	–
291. Fly hook	–	–	–	–	–	–	–	–	–	–	–	+	–	–
292. Sinker	+	+	+	+	–	+	+	–	+	+	+	+	–	–
293. Poison (tobs used) placed in stream	–	–	–	–	–	–	–	+	+	+	+	+	–	+
293a. Fish poisoned by "smoking"	–	+	+	–	–	–	–	–	–	–	–	–	–	–
294. Stream dammed	–	–	–	–	–	–	–	–	–	–	–	–	–	–
295. Creek diverted	–	–	+	–	–	–	+	+	+	+	+	+	+	–
296. Fish killed by striking	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Animals Eaten														
297. Dog (sorobuku) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297a. Mink (pai'uwa) eaten	–	–	–	+	–	–	+	–	–	–	–	–	–	–
297b. Mole (toddzi' mtsövu) eaten	–	–	–	+	–	–	–	–	–	–	–	–	–	–
297c. Porcupine (tsa'kwuda or mbhü) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297d. Jack rabbit (kmnö) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297e. White rabbit (tohakmnö) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297f. Cottontail rabbit (tavöö) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297g. Pocket gopher (ungatsiva) eaten	–	–	–	–	–	–	–	–	+	+	–	+	–	+
297h. Kangaroo rat (kntsi) eaten	+	+	–	+	–	–	–	–	+	+	+	+	–	–
297i. Mouse (field) (pongatsi) eaten	+	+	+	+	+	+	+	–	+	+	+	+	+	–
297j. Muskrat (pamnoö) eaten	–	–	–	–	–	–	–	–	+	+	+	+	+	+
297k. Wood rat (tüku'wa) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297kk. Woodchuck (kidü) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297m. Squirrel (ikwö) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297n. Ground squirrel (ktbö or ktpa) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297o. Chipmunk (wada'a) eaten	+	+	+	–	+	+	+	+	+	+	+	+	+	+
297p. Weasel (pavisi) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297q. Skunk (ponI) eaten	–	–	–	–	–	–	–	–	–	–	–	–	+	–
297r. Bat (hiya'hama) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297s. Elk (patu'hnia) eaten	+	–	–	+	–	–	–	–	–	–	+	+	+	–
297t. Raccoon (patakai) eaten	+	–	–	–	–	–	–	–	+	+	+	+	+	+

NWA 226 227

NWA 136 262

[p.371]

NWA 2H2 136

ANTHROPOLOGICAL RECORDS

	To	Kl	K2	Kh	To	Tō	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
297u. Bobcat (wildcat) (tuhu) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297v. Mt. lion (tagwidahu) eaten	+	–	+	–	–	–	+	–	–	–	–	–	+	–
297w. Fox (wanji'i) eaten	+	–	–	–	–	–	–	–	+	–	–	–	–	–
297x. Badger (kuna) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297y. Wolf (isa) eaten	+	–	–	–	–	–	–	–	–	–	–	–	–	–
297z. Coyote (idtse'a) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297aa. Buffalo (pagatsō) eaten	.	.	.	.	.	.	.	.	.	.	.	.	.	–
298. Grizzly bear (pahin'a) eaten	+	–	+	–	–	–	–	+	+	+	+	+	+	–
298a. Beaver (kohi) eaten	+	–	–	+	–	–	–	+	–	–	–	–	–	–
298b. Mt. sheep (kaap') eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	–
298c. Antelope (tōna) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
298d. Deer (anla) (tāhō'iya) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
298g. Lizard, large only, eaten	–	–	–	–	–	–	–	+	+	+	+	+	–	–
298h. All lizards eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
298m. Frog eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Birds Eaten or Used														
299. Dove (ihovi) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
299b. Feathers used	+	+	+	+	+	–	–	–	–	–	–	–	–	–
301. Blackbird (paka'roya) eaten	+	+	+	+	+	+	+	+	+	+	+	+	–	–
302. Owl, screech (pahē), eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	+
302a. Owl, horned (mumu'), eaten	–	+	–	–	–	–	–	–	+	–	–	–	–	+
302b. Owl feathers used	+	+	+	–	–	–	–	–	+	+	–	+	+	+
303. Kingfisher (tsada'mugit) eaten	+	–	–	–	–	–	–	–	–	.	.	.	.	–
304. Woodpecker (adza'waga) eaten	+	+	+	–	+	+	+	–	–	–	+	+	+	+
305. Magpie (kwida'kakai) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	+
306. Feathers used	+	+	+	+	+	+	+	+	+	+	+	+	+	+
308. Raven (ada) eaten	–	–	–	–	–	–	–	–	+	–	–	–	–	–
309. Crow (wisda) eaten	–	–	–	–	–	–	–	–	+	–	–	–	–	–
310. Meadowlark (patsidzhu) eaten	+	+	+	–	–	–	+	–	+	+	–	–	+	+
311. Robin (saga) eaten	.	–	–	–	–	–	–	+	+	+	+	+	+	+
312. Bluebird (pidaya) eaten	+	–	–	–	–	–	+	–	–	–	+	–	+	+
313. Hawk (saibase'o) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	+
314. Feathers used	–	–	–	+	+	–	+	+	–	+	+	+	+	+
315. Mocking bird (tora saga) eaten	–	.	.	.	.	.	–	+	–	–	–	–	–	+
316. Quail, mountain (tsota), eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
317. Quail, valley (sikigi), eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
318. Helldiver (grebe) (papaku) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	+
319. Loon (patsikaya) eaten	–	+	+	–	+	+	+	.	–	–	–	–	–	+
320. Sea gull (kuna'ots) eaten	+	+	+	–	+	–	+	–	–	–	.	+	+	–
321. Eggs used	+	+	+	+	+	+	+	–	–	–	–	–	–	–
322. Pelican (panosa) eaten	+	+	–	–	+	–	+	–	–	+	–	–	–	–
323. Eggs used	+	+	–	–	+	–	+	–	–	+	–	–	–	+
324. Duck (pāha) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
325. Eggs used	+	+	+	+	+	–	+	+	+	+	+	+	+	+
326. Goose (wag'uts) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
327. Eggs used	+	+	+	+	+	–	+	–	+	+	+	+	+	+
328. Young	+	+	+	+	+	+	+	–	+	+	+	+	+	+
329. Heron (wasa) eaten	+	+	+	+	+	+	+	–	+	+	–	–	+	–
330. Eggs used	.	.	.	.	.	.	.	.	.	.	.	.	.	–
331. Bittern (shitopoka) (tawavoni'kadik) eaten	–	–	–	–	+	–	+	.	+	+	+	–	–	–
332. Crane (kordodō) eaten	+	–	+	+	+	+	+	+	+	+	+	–	+	–
332a. Eggs used	+	–	–	–	–	–	–	+	+	+	+	–	+	+
333. Mud hen (coot) (saiya') eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
333a. Eggs used	+	+	+	+	+	+	+	+	+	+	+	+	+	+
334. Avocet (pakurikurit) eaten	+	+	+	.	.	.	.	+	+	+	+	+	+	+
335. Snipe (sahita) eaten	+	+	+	–	–	–	–	–	+	–	.	+	+	.
336. Killdeer (padō'tsinggi) eaten	+	+	–	–	–	–	–	–	+	–	–	+	+	–
336a. Ruffed grouse (kahna) eaten	+	–	+	+	+	+	+	+	+	+	+	+	+	–
336b. Prairie chicken (pahoko) eaten	+	–	–	–	–	–	–	–	+	+	+	+	+	+
336c. Sage hen (kadzi) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+

[p.372]

Washo NT20
Achomawi N55

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	KE	Ku	To	To	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
Insect Food														
337. Caterpillars (piegs) eaten	+	-	-	+	+	+	+	+	+	+	-	+	+	+
338. Larvae in lake (kutsavi) eaten	-	-	-	-	+	+	+	+	+	-	-	-	-	-
339. Ants eaten	-	-	+	+	+	-	-	-	+	+	+	+	+	-
340. As food	-	-	+	-	-	-	-	-	+	+	+	+	+	-
341. As tonic	-	+	+	+	+	-	-	-	-	-	-	-	-	-
342. Ant "eggs" (larvae or chrysalids) eaten	+	+	+	+	+	+	+	-	+	+	+	+	+	+
343. Bee "eggs" (mota) eaten	-	-	+	+	+	+	+	+	+	+	+	+	+	+
344. Cicada (locust) (kim) eaten	+	+	+	+	-	-	+	+	+	+	+	-	-	-
345. Gathered in baskets	+	+	+	+	-	-	+	+	+	+	+	-	-	-
346. Roasted in coals	+	+	+	+	-	-	+	+	+	+	+	-	-	-
347. Ground on metate	+	+	+	+	-	-	+	+	+	+	+	-	-	-
348. Cricket (nuju or nuju) eaten	+	+	+	+	+	+	+	-	+	+	+	+	+	+
351a. Picked up in early morning	+	+	+	+	+	+	+	-	+	+	+	+	+	+
352. Grasshopper (matata'a) eaten	-	-	-	-	-	-	+	+	-	-	-	-	-	-
353. Caught by hand in early morning	-	-	-	-	-	-	+	-	-	-	-	-	-	-
354. Gathered in baskets	-	-	-	-	-	-	+	-	-	-	-	-	-	-
356. Roasted in pit	-	-	-	-	-	-	+	-	-	-	-	-	-	-
357. Ground on metate	-	-	-	-	-	-	+	-	-	-	-	-	-	-
358. Stored, buckskin bags	-	-	-	-	-	-	+	-	-	-	-	-	-	-
Animal-Food Taboos, etc.														
360. Raw liver eaten	-	-	-	-	-	-	-	+	+	-	+	+	+	+
361. Fetus taboo	-	+	-	-	-	+	-	-	+	+	-	+	-	-
362. Deer heart taboo	-	-	-	+	-	+	+	-	+	-	+	+	+	+
363. To young	-	-	-	+	-	+	+	-	+	-	+	+	+	+
364. Liver taboo to young	-	-	-	-	-	-	-	-	-	+	-	+	+	+
365. Deer lung taboo to young	-	-	+	+	-	-	-	-	-	-	+	+	+	+
366. Lung eaten for strength	-	-	-	-	-	-	-	+	+	+	-	-	-	-
367. Bird eggs taboo to young	-	-	-	-	-	-	-	+	-	-	-	-	-	-
368. Scavenger eggs taboo	-	-	+	-	+	+	+	+	+	+	+	+	-	-
369. First kill taboo, if shot	+	+	+	+	+	-	+	+	+	-	+	-	+	+
369a. If trapped	-	-	+	+	-	-	+	+	-	-	-	-	-	-
370. To youth	+	+	+	+	+	-	+	+	+	-	-	-	+	+
371. To mother	+	+	+	+	+	-	+	+	+	-	-	-	+	+
372. To father	+	+	+	+	+	-	+	+	+	-	-	-	+	+
373. Mother washes boy before taboo lifted	-	-	-	-	-	-	+	-	+	+	-	-	-	-
374. After ceremony youth eats special part	+	+	+	+	+	-	+	+	+	+	-	+	-	-
375. First kill after childbirth taboo	-	+	+	+	+	+	+	+	-	-	+	-	+	+
376. To father	-	+	+	+	+	+	+	+	-	-	+	-	+	+
377. To mother	-	+	+	+	+	+	+	+	-	+	+	-	+	+
378. Hunter distributes game	+	+	+	+	+	+	+	+	+	+	+	-	+	+
379. To all village	+	-	-	-	-	-	-	-	-	-	-	-	-	+
379a. To anyone	+	-	+	+	+	+	+	+	-	+	+	-	+	+
380. To relatives	+	+	+	+	+	+	+	+	-	+	+	-	+	+
381. To mother-in-law	+	+	+	+	+	+	+	+	-	+	+	-	+	+
382. Hunter keeps all or any part	-	-	-	-	-	-	-	-	+	+	-	+	-	-
Miscellaneous Concepts														
386. Intercourse avoided during hunting	-	-	-	-	-	-	-	-	-	+	+	+	+	-
389. 5 nights' continence	-	+	-	-	-	-	-	-	-	-	-	-	-	-
389a. 1 night's continence	-	-	-	-	-	+	+	-	-	-	-	-	-	-
391. Smoking before hunt to aid luck	-	+	+	-	+	+	+	+	+	+	+	+	+	+
392. Smoking during hunt without special effect	+	+	+	-	+	-	+	+	+	+	+	+	+	+
393. Bathing before hunt: cold bath	+	+	+	-	+	+	+	+	+	+	+	+	+	+
394. Sweat bath	+	+	-	-	-	-	+	-	+	+	-	+	+	+
395. Talking during bath	+	-	-	-	-	-	+	-	+	+	+	+	+	+
396. Disposal of deer bones regulated	-	-	-	-	-	-	+	+	-	-	-	-	-	-
397. Kept from dogs	-	-	-	-	-	-	+	+	-	-	-	-	-	-

NWA 262 136 [278]

W [252 251]

NWA 262

NWA 224

NN [784]

NWA [783]

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Achomawi NS5

N 224 [787] luck for deer. He would dream of place and circumstances of hunt. Usually he learned not to kill the first deer, but to wait until the second, a big buck, came along. The place was called pai döpi ("clay rock"). W [30] Wa: Hunters painted themselves at times to help get deer.

Antelope Hunting

N [136] Paviotso: The statement by Lowie, 197, that "the antelope lived in the mountains, not in the valley" is of course a slip of reversal. The herds still extant occupy the valleys. Lowie, 303, also quotes the rather full and apparently authentic account from Hopkins, 1883, 55-57.

27a. K: Lowie, 304, tells of the Kuyui antelope hunt. Only where his elements differ from those here recorded is a note indicated. To: MW did not know of communal antelope hunt, but GW said he had heard of just one such hunt in Smith Valley, home of Tövusi. Special antelope hunting was denied for their Owens Valley neighbors by Steward, 253, who treats antelope and mt. sheep together. Antelope, male, watsi', female, or in general, töna'.

28. Ts: Corral called kuapö.

N [283] 28a. To: - (LP). Ts: A great rope, watsi'dögöpö, about the size of a man's wrist, was made of twisted sagebrush bark. The rope was sometimes a mile long so that it could be placed on top of sagebrush and reach around a hill. Balls of sagebrush hung down between bushes. A: Rope of tules used at times instead of sagebrush-bark rope.

N [283 224]

29a. N. Paiute: + (Hopkins, 57): Circles of sagebrush built around mounds of brush. K: A large mound of sagebrush was in the center of the brush circle (Lowie, 304). Ki: Mound of sagebrush in center of circle (Kelly, 84).

30. N. Paiute: + (Hopkins, 55).

31. K: + (Lowie, 304). Ts: Converging lines of humans served as wings to guide antelope into corral. Wd: - (BJ).

N [716] 32. Owens Valley: - (Steward, 253). To: - (LP). To: The regular "captain" decided time of antelope hunt and the night before led ceremony, which included dancing, smoking, and the like.

34. K: + (Lowie, 304).

35. Wd: - (SC).

36. K: + (Lowie, 304).

N [534] 37. K: Hopkins and Lowie mention notched stick which used in Pyramid Lake antelope dance (Lowie, 304). To: Wild-rose stick with thorns left on was used.

38. N. Paiute: Stuffed hide made in conical shape and wrapped with rope, then rubbed with a stick (Hopkins, 56). Ki: + (Kelly, 84).

41. N. Paiute: + (Hopkins, 56).

N [276] 42. N. Paiute: + (Hopkins, 56). Smoking morning and evening; pipe passed to right around circle 5 times.

[P. 422 (c)]

223 then were picked up. Even in bands where not present, it was not always used.

197. Ki: + (Kelly, 89): antelope disguise worn while hunting fowl in order to approach game.

200. Ki: + (Kelly, 89): "dancing" sage hens were approached by hunter wearing antelope disguise.

Miscellaneous

224 201. Owens Valley: - (Steward, 255).

208. Wd: - (SC).

204. Wd: - (SC).

209. Owens Valley: + (Steward, 255).

210. To: Entrance to hole was closed with brush so that the jack rabbit could not dash out when smoked. He would try to work through the brush, but would be suffocated.

217. Ts: Hawk wing called tüso´öp°.

[177] 221. To: Denied by LP, who said flooding out of rodents learned from white people. Wd: (SC).

222. To: - (LP).

Eagle and Other Catching

223 223. Ts: Aeries owned by individual families and descended from father to son. Usually there were plenty of eagles. There was no idea of communal ownership.

225. At: A dry rattling hide was tied to a rope, lowered into an eagle nest, and moved around to frighten the young unprotected birds. The young eagles tried to fly away but were captured when they fell to the ground.

231 229. Tg, Ki: The young eagles, as with babies, were tied in a cradle. They were tied thus wherever they were moved.

240. Owens Valley: + (Steward, 257): eagles "raised in small wickiups."

223 242. Owens Valley: + (Steward, 257).

244. Ts: Wing feathers were taken only when old eagles, which could not fly as a result of gorging too much rabbit meat, were discovered and killed.

244a. Owens Valley: + (Steward, 257).

231 248. Ku: A small bird called scalp bird (tsonomö) was sometimes kept in a cage. It was not the mockingbird (toga sugu), which the Shoshone kept. Tg: Hawks were caught when young and tamed so that they stayed uncaged around camp.

Fishing

226 252a. Loud (156) mentions two genera of
● [134] trout for area we are considering: mountain trout (Coregonus williamsoni) and big Pyramid trout (Salmo henshawi). To, Tö: Trout were
[133] caught by Toe in both Walker and Pyramid lakes. These lakes are slightly brackish from mineral springs in them as well as from evaporation.

[p.424 (B)]

226 Both lakes are extremely deep and have rather
[133] large rivers emptying into them, so that they are
not too salty for fish. Pyramid Lake claims the
[136] honor of supplying the world's largest trout;
specimens have been caught weighing more than
20 pounds. "Pyramid lake is just reaching a de-
gree of salinity sufficient to prevent human con-
sumption." Pyramid Lake was a third more saline
than Walker Lake in 1882 (Loud, 157). K1: The
[825] Kuyui had the best fishing area in Nevada. Trout
were designated by seasonal names: spring trout
(tana arai), summer trout (tatsa arai), fall
trout (uva arai), winter trout (tomo arai). It
is to be doubted that these represent different
varieties. Arai is sometimes generic term for
fish. Ki: Trout caught only in Goose Lake and
its tributaries.

[136] 252c. "Kuyui, black-skinned fish of Pyramid
lake .... Chamistes cujus" (Loud, 157). K1: The
kuyui is a large sucker-like fish, often weighing
more than 15 pounds, which is only caught in the
spring and early summer when it enters the
streams to spawn. The kuyui (pronounced by lo-
cal white people kwee-wee) occurred only in Pyra-
mid and Winnemucca lakes and the streams flowing
251 into them, especially the Truckee River. Great
quantities of this fish were dried each spring.
The meat was stripped from the backbone so that
from each fish two almost boneless pieces were
prepared. Only about 4 pounds of meat were ob-
tained from a 15-pound fish.

252d. Ki: + (Kelly, 97).

825 252e. Sucker called awagu. "Awago, red
sucker .... Catostomus tahoensis (Loud, 156).

252g. Minnows called pak'ui or hopakui.
Loud, 156: "tui-pagwI, a minnow or sucker ....
Siphoteles obesus or Lencidius pectinifer";
"hu-pagwI, minnow .... Richardsonius egregius."

252i. Red-side salmon called koa'arai, "cold
salmon." Silverside salmon called wovi-arai,
"wood salmon."

227 255. Paviotso: "The dip-net and gill-net"
(Curtis, 15:71). To: Fish net unknown in pre-
white times. Only conical basket used. Ku: When
the Kupa were at Nixon they employed the methods
of Kuyui. In their own territory, the Kupa had
different methods.

256. To: The Paiute fish net is similar to
that of Yurok (Kroeber, Handbook, pl. 7).

257. Owens Valley: Fish net same shape as
rabbit net (Steward, 257).

258. Wa: + (Smith, notes).

258a. Lovelock Cave: "Ice pick" (Loud, pl.
64,g and p. 107). Ku: Informant's mother told
him that the old-timers tied a sharp rock onto
a stick to use to break the ice. He thought it
similar to the one from Lovelock Cave. Al denied
ever hearing of such an instrument being used.
Ice was broken with any big stick. Wa: + (Smith,
notes).

227 259. At: Minnows caught by cutting hole
226 through ice and dipping them out with a seed
beater when they come up for air.

[p. 425 (A)]

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Washo NT20
Achomawi NS5

N 226 227 ports Smilacina sessilifolia Nutt. used by Owens Valley Paiute to stupefy fish.

293a. K1, K2. Both Kuyui informants independently told of stupefying brook trout by building a smudge near the bank of a creek and fanning the smoke over the water.

294. Owens Valley: + (Steward, 251).

295. Owens Valley: + (Steward, 249): Streams diverted primarily for irrigation, but fish taken. Since the Paiute to the north diverted streams for the express purpose for fishing, it is conceivable that irrigation was an outgrowth of diverting for fishing.

Animals Eaten

N 262 825 297. At: Dogs were eaten when the people were starving.

A [262] 297c. AE: Porcupine was used as food, but it also had a special prognostic property. If a sick man ate porcupine and it caused him to vomit it was a sign he would soon die; if it did not A [787] make him vomit he would surely get well. SF, being ill, wished for some porcupine to learn his fate.

297g. Owens Valley: + (Steward, 255): Gopher (mü'iya). TS: Pocket gophers' holes were raided to get the store of tovusi usually found there.

297i. Ki: - (Kelly, 91).

N [832] 297k. K1: Wood-rat skin was used to charm girls. If a stone was rubbed on a skin and then thrown at a girl, she would lie down anywhere with the thrower.

297n. N. Paiute: kūpa or kōbō is probably Citellus douglasii or C. oregonus. Commonly called ground dog, ground hog, or ground squirrel.

N [501] [777] 832 297p. Kū: White weaselskin used by shamans.

297r. Kū: Dried bats were used as charm (medicine) for gambling and love.

297s. Kū: A small elk, which lived in the tules, is said to have occupied Humboldt Valley before improved methods of hunting introduced by N ● [136] white people caused its extinction. K1: Elk known to have existed in California, but seldom, if ever, seen around Pyramid.

297z. Kū: "We don't eat coyote because he is uncle to everyone."

297aa. Ki: BA's great-grandfather was supposed to have hunted buffalo in Warner Valley. Buffalo (pagu'ts^{u}) hunted near Eaglesville (Kelly, 81). At: A buffalo skull was found by the Indians on Disaster Peak not far from McDermitt, Nevada. This find was probable basis for belief that buffalo once ranged in that country.

298. Bears do not occur in most of Paiute area. Owens Valley: Afraid to hunt it (Steward, 253). Kū: "Bear not eaten because it is aunt to everyone."

W [246] 298g. Wa, At: Lizards eaten when the people were extremely hungry. Wa: - (Smith, notes).

298h. Owens Valley: + (Steward, 255).

298m. Leonard, 117, says frogs were eaten.

[p. 426(A)]

N 262 areas where it was said not to occur. Nowhere is it common.

443. Wd: BJ said he had heard that Kuyui brought piñon nuts to Burns in the old days to trade. I think the distance would prohibit such a thing before the horse was introduced. AE: Piñon nuts were obtained on the Saddle Back, W of Eagle Peak. The piñon nuts, small but good, were not important as food.

A [222]

443a, 446. Owens Valley: + (Steward, 241).

451, 453a, 458, 462, 464. Owens Valley: + (Steward, 242).

N [415] 466. Owens Valley: Conical baskets and buckskin bags used to transport piñon nuts (Steward, 242).

N 222 423 467. Owens Valley: + (Steward, 242). Although among several of the bands there was said to have been family ownership of plots, among none of these was it true ownership. One family might claim a plot, but anyone who wished would get nuts there. No mention was made of quarrels or stone throwing resulting from trespass, as was recorded by Steward, 241, for Owens Valley.

467a. As with family ownership, so with band ownership. Each band claimed a certain area because it usually went there for piñon nuts; however, it went elsewhere, often to an area claimed by another band, in event of crop failure. Owens Valley: + (Steward, 241).

N 252 262 468-470. Owens Valley: + (Steward, 242).

470. Chilled mush is assumed to be flour made of roasted piñon nuts mixed with cold water and eaten without additional cooking. Mush is made the same except the flour and water are heated.

Miscellaneous Plant Foods

N 252 222 262 471. N. Paiute: "Cane" sugar was obtained at Carson and Humboldt sinks in same manner as described by Steward, 245. Tö: The seeds of the tövusi were so sweet that sugar was not important. Pa: The Agai and Pakwi went to Carson Lake for cane sugar. At: The Atsa traded buckskin, moccasins, Indian potatoes for cane sugar from Stillwater (Toe). Old trail from McDermitt to Humboldt ran just W of Santa Rosa mts.

N [438]

471a. Sa: "Cane" sugar from Lovelock.

478-479. Wa: + (Smith, notes).

Other Plants and Seeds Used

136 222 Specimens of about 60 plants, most of which were used by the Indians, were pressed in the field and were presented to the U. C. Herbarium. I am indebted to Dr. Herbert L. Mason for identifications, unless otherwise noted.

483. Identification: Radicula curvisiliqua Hook., Cruciferae family (Steward, 242). Sisymbrium sophia, S. incisum Engelm., or S. pinnatum Green (Kelly, 98). Mason identified specimen from Reno as a Crucifera. This suggests that different genera of Cruciferae may have been designated by the same native term.

[p. 428(A)]

7: Whiting E-5 (1936-1938) 1950
NR13 Northern Paiute NR13

Upper Sonoran zone as described by Steward,[3] and consists primarily of desert shrubs, including many different varieties of sagebrush and greasewood. Around the lakes and along the streams there are grasses and other plants, the seeds, roots, or berries of which were used for food. Willow bushes also grow along the streams. Where the elevation is higher than 5,000 feet, juniper and mahogany trees are found. Deer, mountain sheep, and antelope live in the foothills and jackrabbits abound throughout the terrain.

The nature of the environment is such that although the region included approximately 6,192 square miles it did not support more than about two hundred individuals. This estimate is for the period just preceding the establishment of the Malheur Reservation in 1872 and would indicate that including the entire region over which the people wandered, the average density of population was one person per thirty square miles.[4] It is possible, however, that the population was denser at an earlier period, as stories are told of two bad epidemics which took a large toll of life two generations ago.[5] My estimate is computed from reports of the winter camp groups which existed in the childhood of old informants.

In the old days, the entire life of the Paiutes was oriented around the quest for food, which was none too plentiful. Around the first of May when the first green shoots broke through the ground, they left their winter camps and went to those places where they knew the early edible roots abounded. Nigger Flat, in the northeast corner of the valley, was the most frequented place and many families camped here while the women dug *epos* (Yapa, Carum oreganum Wats), *hu. ni'bui* (Lomatium macrocarpium C and R), *tsuga* and *sanatsuga* (unidentified). While the women were gathering these roots and preparing the *tsuga* and some *yapa* for storage, the men visited the Drewsey River to set up and repair their salmon traps so that they would be ready for the spring run. When their work was over, the women moved down to the river with their skin sacks full of roots and helped the men dry the salmon which they caught. When the run was over, the group broke up and families wandered off by themselves, hunting deer, sagehens, and other birds and collecting the different seeds and roots as they ripened. The first seed to ripen was the sunflower, *aki* and *kusiaki* (Balsamorhiza hooken Nutt). Later the women went to those places where *atza* (Sisymbrium Sophia L.) grew in large quantities. This seed was cached for winter consumption. Most of these early plants grew well in the northern part of the valley.

Around the fifteenth of July, families began to congregate at Cow Creek, about five miles east of Harney. Families from all over the valley and from the Hunibui Eater band to the north came to gather crickets. The women went out

[3] Julian H. Steward, *Basin-Plateau Aboriginal Sociopolitical Groups* (Smithsonian Institution, Bureau of American Ethnology, Bulletin 120), p. 17.

[4] See *ibid.*, p. 49, for contrast with other regions of the Great Basin.

[5] One of these may be related to the epidemic of measles which swept through the Cayuse and Umatilla in 1847.

PLATE 6

Paviotso of Pyramid Lake. Plate 6, *top*, was taken by Dr. C. Hart Merriam at Pyramid Lake in July, 1903. None of the individuals is identified except for a note written on the back of the photograph which states that the old man, when he was a boy, accompanied Frémont and wears a medal given him by Frémont, and that three generations are represented. This indicates the old man and his wife, their married daughter and her children are shown.

Plate 6, *bottom*, was taken by Merriam at Pyramid Lake in July, 1903. It is the frame of a winter house. The peeled poles are probably cottonwood *(Populus)* and the circular hoop at the apex is an old iron wagon tire. Such a house when covered with a thatch of bundles of tule *(Scirpus)* tied to the framing would be dry and warm inside and well suited to winter use. Dimensions of the house shown here are estimated by me to be about 16 feet in diameter and 18 feet high.

PLATE 7

Paviotso summer camp at Pyramid Lake. Plate 7, *top*, taken in July, 1903, by Dr. C. Hart Merriam, shows a summer camp, probably for two or three families, at Pyramid Lake. The Paviotso designation for the Pyramid Lake band (subtribe) is *Kuyuitekade* meaning "*Kuyui* (*Chamistes cujus*, a fish) eaters."[1] The scene here is intended to display the summer houses (built of green willow) which serve mainly to keep off the sun. In the doorway of the house stands a man wrapped in a large rabbitskin blanket which is ordinarily used in winter or to wrap up in while sleeping at night. In front of the second boy at the left is a twined conical burden basket which is used to transport food, firewood, and the like. Just to right of center is a young girl with a similar burden basket which is supported by a forehead strap or carrying band. The upright willow poles with a horizontal bar perhaps served for drying fish, though they are not in use at the time the picture was taken. A square 5-gallon kerosene can with the top cut out and a wire bale sits on two rocks forming a fireplace in the center of the picture. While various other metal containers are in evidence in the picture, the presence of the two burden baskets and the globular-bodied, narrow-necked water basketry canteen held in the left hand of the woman standing in the center amply attests to the fact that the Paviotso of this date still retained the art of making and practice of using basketry of the aboriginal type.

Plate 7, *bottom*, shows at closer range the same shelter which appears at the extreme right in the upper picture. The crude but effective construction of the willow shelter can be easily made out in this illustration.

PLATE 8

Pyramid Lake Paviotso summer shelters. Plate 8, *top*, is a very clear picture showing a rectangular, unroofed willow summer shelter. The butts of the cut willows have been stuck in the ground and are held upright by tying them to two horizontal courses of flexible willows inside and one course outside. In front of the shelter are coarse, twined burden baskets and shallow seed-winnowing trays. This photograph and the one which follows are part of the series taken by Dr. C. Hart Merriam in 1903.

Plate 8, *bottom*. Two types of willow shelter are shown here. At the right is one closely similar to the unroofed shelter described above. To its left is a rectangular, flat-roofed shelter with one side open. The frame is of cut cottonwood posts with horizontal rafters either tied or nailed near the top of the uprights and then covered with cut willow branches.

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[1] Frémont first describes the salmon trout, the Indians and Pyramid Lake itself in 1844 on his second expedition. The various types of fish taken by the Indians in Humboldt and Pyramid Lakes are named and described by Loud and Harrington (1929, pp. 156–57).

13: Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

The same principle was used for catching coyotes. A post was firmly set in the ground, against which was tilted a large platform of poles covered with stones; figure 25*b* will convey a better idea than words of how the weight was released.

Natches said that bears were never seen in central Nevada, not even in the timber of the Pine Nut mountains. The Northern Paiute never wore robes made of bear skin, although the Bannock wore them. It is said that the ancient people at the cave had blankets made from

Fig. 25.—Traps. *a*, single large stone for crushing ground squirrels and small game; *b*, trap for coyote and wildcat: post set in ground; bait is attached to unstably set trigger; cord wrapped once about the post and attached at lower end to trigger, at upper end to pole, unstably balanced on top of the post; platform of poles covered with rock to crush the entrapped animal.

twisted strips of mud hen skin. Only poor people would dress that way. Usually the Northern Paiute wore rabbit skin robes, also robes of the skins of mice and other small game. After the acquisition of the horse a few of the richest Northern Paiute, those who were good hunters and great travelers, came into possession of buffalo skin blankets. But these were obtained from the regions to the east. Panthers were never seen in central Nevada and although plentiful on the timbered mountains of California, were so difficult to kill that no one could hope to possess a blanket of panther skin.

To catch jackrabbits the whole band of Indians, men, women, and children, lined up across the valley, beat the bushes, and drove them into a corner near the river. The rabbits would not swim, but would follow the bank till they were caught in a seine net stretched across a 30-foot gap between the stream and a hill.

Wadàtkuht

THE HOMELAND

133 [131] Honey Lake Valley, in Northeastern California, lies immediately east of the northern extremity of the Sierra Nevada mountains, of which Diamond Mountain is the northern terminus. The valley takes its name from a large (64,000 acres), shallow (about 12 feet deep at maximum) playa lake [137] whose surface elevation is 3,992 feet above sea level. The [312] timbered Sierra contrasts markedly with the seemingly unending sagebrush terrain to the north and east. It is from the Sierra and its northern and western extensions that the supply of water for Honey Lake, and Eagle Lake to the northwest in Atsugewi territory, comes.

The northern and western sections of the Wadátkuht area [137] are of a volcanic origin and constitute elements of the Modoc lava sheet. In the more elevated and watered areas of this vast sagebrush desert juniper trees are found growing. Susan River and Willow Creek constitute the major streams in the region, but there are numerous other smaller streams, many of an intermittent nature. Honey Lake is a remnant of the ancient Lahontan system, while Eagle Lake, Horse Lake and Madeline Plains were separate large bodies of water during Lahontan times. For the Wadátkuht people the Honey Lake area of their territory was of prime importance as it was at this lake, and on the numerous sloughs of Susan River, that water [137] fowl and fish could be obtained in quantity. The east base [262] (i.e., the west side of the lake) of the Sierra provided groves of oaks which yielded sufficient acorns to keep the Wadátkuht relatively secure from famine. The more arid regions produced the ever important jackrabbit while the higher, timbered [136] regions yielded deer. Other large game animals captured besides the deer were elk, antelope, mountain sheep, and buffalo. The latter, however, appear to have been sufficiently scarce to have been of slight importance. Both black and grizzly bears occurred in the territory but were apparently not too eagerly sought. Besides these various large mammals the Wadátkuht had a wide variety of smaller animals and birds which they utilized for food and/or clothing.

132 The climate of the Wadátkuht territory falls primarily into two types: a) subhumid; and b) semi-arid (see map, Northeastern California Climatic Types). The Wadátkuht were [133] fortunate, however, to be able to utilize the mountainous [221] regions to the south and to the west of their own territory. At certain times of the year they could make hunting and gather- [137] ing forays into the mountain meadows and conifer timbered regions outside their recognized territory.

Wadátkuht

39. Wamutsakia (Wapi, "Juniper"; Mutsakian^{o}, "Point"). This feature, located in T33N/R15E, is a spur, or northern extension of Pinaktud (Item 37 above). 133 103

40. Toka kudzu' ni' ("Black Peak"). This is the name for Observation Peak, a mountain where the Paiute hunted deer but not antelope. The Pit River people did not come here to hunt. [224]

41. Yapúwhai katud ("Sitting-on-the-back Mountain"). Dill Butte located about five miles east of Ravendale on the valley floor was given this name because it is sitting alone on the flat desert.

42. Nada sudu (Meaning not known). Fox Spring at the north base of Observation Peak has this Paiute name. It was not possible to visit this feature with the informant, but it is said to be located west of Horn's ranch and that two white men, George and Tip Marr lived at this spring at one time.

43. Kusai banú muhd ("Muddy Lake"). This is the name given Horse Lake and the informant indicated that many tules grew around the shores of this body of shallow water. The Wadátkuht village of ^{h}Tavi wamud was located on the north end of the lake. [137] [361]

44. Wada banú muhd ("Wada Lake"; wada is the name for Suaeda depressa). Honey Lake has this name, apparently from the fact that certain areas about the lake support a considerable growth of this plant from which the Wadátkuht were named. The Maidu name for this lake is T'Tám mom donihm. [137] [101]

45. Kukwa^{P}ta ("Wind Hole"). A gap in the Sierra directly opposite (southwest) Herlong Junction on Highway 395 (Plate 3c) was given this name because a person could make the wind blow through it if he knew the right words. This feature is located in T26N/R15E. [789]

46. Huní pui (The name for an unspecified edible root). This is the name for an unspecified place at Eagle Lake where the Huni pui root was dug. The Wadátkuht informants could give no name for Eagle Lake and did not regard the lake as being inside their territory despite the fact that it was visited for the purposes of hunting and gathering. [262]

47. Paguts tuduh tawágan ("Buffalo Wallow"). This term refers to a depression dug by buffalo living in the Honey [136]

Wadátkuht

133 Lake region prior to 1830. The exact location of this feature
103 has not as yet been obtained but it is located on, or near
[136] the shore of Honey Lake between Milford and Doyle. A buffalo trail is said to have left Honey Lake Valley and gone south through a gap in the Sierra, thus taking these large animals into Maidu or Washo territory.

48. Wutsono ihd ("Whirlpool"). This name is given to Soldier Bridge which is located about 3/4 miles west of Litchfield at a place where the bridge on the old highway crossed Susan River (T29N/R14, on the line between Sections 15
[648] and 16). U. S. soldiers in the early contact period captured two Paiute men here and evidently dispatched them as the relatives never saw the men again. Wutsono ihd received its name from a whirlpool which is said to have occurred at that place in the river.

49. Wogekab ("Timbered"). The Sierra range on the southwest side of Honey Lake Valley is given this name.

[226] 50. Ak' wuhg^{o} ("Sucker"). Long Valley Creek has this
[251] name. This creek was an important source for suckers which were caught in large numbers and dried for winter use by the Wadatkuht and occasionally by the neighboring Washo and Maidu. Joaquin was born in Long Valley.

51. Kasawihnaid ("Takes His Pants Off"). This is the name given Parker Creek, a creek which flows into Baxter Creek and ultimately into Honey Lake. (For a further account of this name see the village named the same in a following section.)

VILLAGES AND CAMPS

361 Specific and detailed information concerning habitation
[182] sites of the Wadátkuht was particularly difficult to obtain.
[177] The primary reason for this is the fact that the strictly aboriginal pattern was disrupted circa 1850 and replaced by a modified habitation pattern which is discussed in a following section. Although new camps and villages sprang up to conform to the dictates of the pioneer ranches and their locations, a number of the old camps and villages were still
361 occupied, at least to a certain extent. It is also to be
174 suspected that occasionally a new habitation was located upon an ancient or archaeological site, thus making the picture even more complex. This interdigitation of patterns and lack

Wadátkuht

281 [412] To tan a hide was called tusungóiya, and to scrape the hair from a hide was called puwhan[a]. A draw knife (modern) and a deer rib scraper have the same name, púwhanan[u].

224 [283] Secret Valley was one of the places in which antelope were hunted. All of the families would gather together and each family would manufacture a rope of sagebrush bark which would be tied to the rope made by the other families. The long rope was strung from piles of brush and stones placed in a circle about one-half mile (in diameter?). The brush formed a reasonably solid fence. The rope had strips of sagebrush bark hanging down from it and when the antelope got near the fence the people would jerk the rope and shake the fence to scare the animals back away from it.

The hunt was usually undertaken in March when the ground was wet and the antelope became easily tired. The frightened animals became tired after going around the circular enclosure two or three times. As soon as they were tired they were stoned and clubbed and then caught and their necks broken. Bows and arrows were not used as the antelope got so tired they would lie down and even the children could kill them.

[756] [789] The night before the antelope drive the doctor, or shaman would sing a song that would cause the antelope to lose their sense. The following day the people would simply go out and drive them into the corral.

•[136] Buffalo (paguts) were taken with the bow and arrow but were so strong that often numerous arrows had to be shot into them before they fell. These animals were scarce and were exterminated in the Wadátkuht territory circa 1830 (Riddell, 1952, pp. 168-169).

Hunters were called tuwhawoigia.

222 263 Some of the products used by the Wadátkuht had to be obtained from outside their territory. Joaquin is said to have gotten salt (ong av[i]) at Gerlach, Nevada, in Kamötkuht territory. It was "dug from the ground" and had to be ground on a metate before it could be used. The Wadátkuht also traded with neighboring Paiute to obtain papus[i], a small black root used for food. It was gathered near Yerington or Smith Valley, Nevada, and was prepared in the same manner as sunflower seeds. Another root, tunui[yu], was traded from the people living in Dixie Valley in Lassen County. The Wadátkuht call these Pit River people Tunui[yu]tkuht.

439 262

9: d'Azevedo et al. E-4,5 (1952-1961) 1963 NT20 Washo NT20
Northern Paiute NR13 ●

History and Ecology

It is significant that the instigators of hostile action against the white man were not Paiutes, although these peoples appear to have experienced a rather extreme deprivation at the time. The leaders of the first war raids were Shoshoni and Bannock, or Paiute offspring of intertribal matings. The reason for the presence of these sojourners is unclear but the subsequent history of intertribal relationships in the Basin reveals, in addition to fighting, a great deal of visiting, intermarriage and trade among Basin groups, particularly those speaking Shoshonean languages. It is my contention that these relationships were based in a previous ecological commonality shared by the peoples of the northern Basin and Plateau, rather than on linguistic ties.

The hypothesis of a common ecology is based on the earlier distribution of bison in the Great Basin, particularly in northern Nevada. Since much of the argument of this paper is based upon the assumption that buffalo did at one time exist here it would be advisable to examine the evidence for such distribution.

Archeological and ethnographic studies have produced, incidentally to their major concerns, some evidence for the relatively recent presence of bison in northeastern California (Riddell, 1952) and northwestern Utah (Steward, 1937) but no indisputable evidence for their existence in Nevada. However, the evidence supplied by zoologists and natural historians seems to demonstrate that the buffalo did at one time, perhaps until as late as the first quarter of the last century, exist in Nevada.

Allen (1877) cites evidence of the recent presence of the bison from northern Utah to northern California and states unequivocally that the probable range of the bison as late as the 1820's extended to the Sierra Nevada. After an ambitious but admittedly incomplete search of historic material as well as a voluminous correspondence with missionaries, government officials, pioneer settlers, and others, he argues that the area between 40° N latitude and 39° N latitude marked the southern limit of the westward range of the bison. This line passes through the northern tip of what seems to have been Washo territory. However, at that latitude Washo occupations appear to have been in the higher elevations not normally occupied by bison. Allen's arguments are supported by Hornaday (1887), Garretson (1938) and Seton (1928, 646-7). Steward presents a map (1938, 14) showing a southern limit for buffalo almost to Humboldt Sink in A.D. 1500.

Hall (1946, 644) lists the bison among those species that might possibly have occurred in Nevada but for which satisfactory evidence is lacking.

N W 136 174 182 114

Zoological evidence tends to corroborate such secondary evidence as geographic locations with "buffalo" names and the traditions reported by Indian informants (Steward, 1938, 14).

Roe (1951, 282) felt the evidence did not justify establishing the western range of the bison in California. However, it would seem his caution is no longer called for in view of Riddell's information. Haines (1940) argues that the bison was not present in California and far western Nevada, but in light of later evidence and because of the limitations of his own argument it seems justifiable to discount his position. Haines accepted only historic documentation and discounted the opinions of zoologists and naturalists as well as some admittedly scanty but nonetheless real ethnographic suggestions. Having found no documentation, he was then forced to explain away Indian tradition and the existence of bison skulls. This he did with two separate and contrived suppositions (Haines, 1940, 397-8). Not only does he convert negative evidence into positive evidence, he attempts to explain away existing positive evidence in order to support assumptions based on negative evidence. Considering the nature of the evidence available it would seem that the only truly valid argument against bison's existing in the area would be one put forth by a biologist that it was impossible on ecological grounds for bison to have existed there. To my knowledge no such argument has been advanced. Thus it would seem, after an examination of the existing positive evidence, drawn from history, zoology, archeology and ethnography, that it was highly probable that the bison ranged from northwestern Utah to northeastern California down to 40° N latitude in comparatively recent times.

N 224 182

If we add the bison to the ecological picture previously painted for the Paiute we can postulate a far more rewarding subsistence level than was known in post-Caucasian times. The pursuit of buffalo, and the common patterns of gathering suggest that the relationships of the Shoshonean-speaking peoples were closely connected to their common ecology. However, by perhaps 1800 or shortly afterward the bison had disappeared from Nevada except possibly for small groups. This disappearance created an area of ecological imbalance in the southern portion of what had been the bison range. The Paiutes of this area were forced to seek alternatives to the buffalo and were probably oriented in the direction the buffalo had retreated. This may explain in part why the numerically inferior Washo were able to maintain themselves surrounded by the Paiute. The points of friction in the Pine Nut Mountains seem to be the only evidence of Paiute attempts to encroach on Washo subsistence save for occasional hunting and fishing forays into the Sierras.

N W [618]

N 231 177

The introduction of the horse into the Basin in the late 18th century, through the agency of Comanche-Shoshoni trade (Ewers, 1954, 11) gave the